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THE
DISCIPLINE

OF THE

Wesleyan Methodist Connection
OF AMERICA.

STEREOTYPE EDITION.

SYRACUSE :

PUBLISHED BY L. C. MATLACK,
FOR THE WESLEYAN METHODIST CONNECTION.
Salina Street.
1854.

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P R E F A C E

THE Wesleyan Methodist Connection of America, grew out of a secession from the M. E. Church, the result of the connection of that body with Slavery, and the arbitrary character of its government.

O. Scott, J. Horton, and L. R. Sunderland, seceded in November, 1842. At the same time the first number of a weekly paper was issued, called the "True Wesleyan," in which they announced their withdrawal, setting forth their reasons. In December, following, Luther Lee withdrew from the M. E. Church, and also L. C. Matlack, at the time a stationed preacher in Boston, Mass. These secessions are to be regarded as the commencement of the movement, which led to the Wesleyan Organization. There were prior secessions, but the organization of the community, whose system of doctrine and polity is presented in the following pages, must date its commencement as above.

The most extensive prior secession, took place in Michigan, which resulted in the organization of a Conference; but they united in the general organization at Utica, here-

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after mentioned, and formed the basis of what is now the Michigan Yearly Conference. The first Wesleyan Church, which was organized as part of the present Connection, was in Providence, R. I.

Soon after the secession of Scott, Horton, Sunderland, Lee, and Matlack, measures were taken to hold a Convention, which transpired at Andover, Mass., in February, 1843. This resulted in a call for a General Convention, which was held at Utica, N. Y., commencing May 31, 1843, at which a general organization was effected, and a Discipline adopted. The first General Conference was held in October, 1844, at which the Discipline underwent some modifications.

In October, 1848, the second General Conference was held; and in the light of four years additional experience, the Discipline underwent a thorough revision, principally to improve it in simplicity, and in the arrangement of its parts—and with confidence that it will be approved, it is presented to the Connection, whose system of doctrine and rules of practice it contains, and to the christian public, whose inspection it invites.

It will be seen by the candid reader, that

the system of government is essentially republican, and is conformed to the Scriptures and primitive usage, in all fundamental matters,—under such modifications in what is merely prudential, as are demanded by the circumstances of the times in which we live. For amplitude of provision to meet all the exigencies of an ecclesiastical organization,—and for simplicity, rendering it easy to be comprehended, it is believed this little book stands unrivaled.

It is not presented as a substitute for the Holy Scriptures, but as an epitome of the doctrines, morals, and ecclesiastical polity contained in the sacred volume. All who read this volume, and especially those who adopt it as the rule of their faith and practice, should never forget for one moment, that to secure the end of religion, they must add to their creed, however truthful it may be, sincerity of heart and purity of life. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.” “Without holiness no man shall see the Lord.”

LUTHER LEE, }
L. C. MATLACK, } Pub.
 } Committee

Syracuse, January, 1854.

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DISCIPLINE

OF THE

Wesleyan Methodist Connection

SECTION I.

Elementary Principles.

1. A Christian church is a society of believers in Jesus Christ, assembling in any one place for religious worship, and is of Divine institution.
2. Christ is the only Head of the Church; and the word of God the only rule of faith and conduct.
3. No person who loves the Lord Jesus Christ, and obeys the gospel of God our Saviour, ought to be deprived of church membership.
4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow men.
5. Church trials should be conducted on gospel principles only; and no minister or

member should be excommunicated except for immorality ; the propagation of unchristian doctrines ; or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment ; and all elders in the church of God are equal : but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church ; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the Church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties ; and it is also obligatory on the members, to esteem ministers highly for their works' sake, and to render them a righteous compensation for their labors.

SECTION II.

ARTICLES OF RELIGION.

I. *Of faith in the Holy Trinity.*

There is but one living and true God, everlasting, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons of one substance, power, and eternity;—the Father, the Son, [the Word] and the Holy Ghost.

II. *Of the Son of God.*

The only begotten Son of God was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, to be a sacrifice, not only for original guilt, but also for the actual sins of men, and to reconcile us to God.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, taking his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures
for Salvation.*

The Holy Scriptures contain all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand these canonical books of the Old and New Testament, of whose authority there is no doubt in the Church.

The canonical books of the Old Testament are—

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
I. Samuel,
II. Samuel,
I. Kings,
II. Kings,
I. Chronicles,
II. Chronicles,
Ezra,
Nehemiah,
Esther,
Job,
Psalms,

Proverbs,
Ecclesiastes,
The Song of Solomon,
Isaiah,
Jeremiah,
Lamentations,
Ezekiel,
Daniel,
Hosea,
Joel,
Amos,
Obadiah,
Jonah,
Micah,
Nahum,
Habakkuk,
Zephaniah,
Haggai,
Zachariah, and
Malachi.

The canonical books of the New Testament are—

Matthew,
Mark,
Luke,
John,
The Acts,
The Epistles to the Romans,
I. Corinthians,
II. Corinthians,
Galatians,
Ephesians,
Philippians,
Colossians,

I. Thessalonians,
II. Thessalonians,
I. Timothy,
II. Timothy,
Titus,
Philemon,
Hebrews,
James,
I. Peter,
II. Peter,
I. John,
II. John,
III. John,
Jude, and
Revelation.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New ; for both in the Old and New Testament, everlasting life is offered to mankind through Christ, who is the only Mediator between God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth ; yet, notwithstanding, no Christian, whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Relative Duties.*

Those two great commandments which

quire us to love the Lord our God with
our hearts, and our neighbor as our-
selves, contain the sum of the divine law as
is revealed in the Scriptures, and are the
measure and perfect rule of human duty,
well for the ordering and directing of
families and nations, and all other social
bodies, as for individual acts; by which we
are required to acknowledge God as our
only supreme ruler, and all men as created
by him, equal in all natural rights.
Therefore all men are bound so to order
all their individual and social and political
acts, as to render to God entire and abso-
lute obedience, and to secure to all men the
joyment of every natural right, as well
as to promote the greatest happiness of
each in the possession and exercise of such
rights.

VIII. *Of Original or Birth Sin.*

Original sin standeth not in the following
Adam, (as the Pelagians do vainly talk,)
but it is the corruption of the nature of ev-
ery man, that naturally is engendered of
the offspring of Adam, whereby man is
wholly gone from original righteousness,
and of his own nature inclined to evil, and
that continually.

IX. *Of Free Will.*

The condition of man after the fall of
Adam is such, that he cannot turn and pre-
pare himself, by his own natural strength
and works, to faith, and calling upon God;

wherefore we have no power to do good works, pleasant and acceptable to God without the grace of God by Christ working in us, that we may have a good will and working with us, when we have a good will.

X. *Of the Justification of Man.*

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings :—Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

XI. *Of Good Works.*

Although good works, which are the fruit of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, so much that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, repentance is not denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by

grace of God, rise again to amend our lives. And therefore they are to be condemned, who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of Sanctification.*

Sanctification is that renewal of our fallen natures by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts, and to walk in his holy commandments blameless.

XIV. *Of the Sacraments.*

Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession, but they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord, in the Gospel; that is to say, Baptism and the Supper of the Lord.

XV. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians

are distinguished from others that are not baptized, but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church.

XVI. *Of the Lord's Supper.*

The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that, to such as rightly, worthily, and with faith receive the same, it is made a medium through which God doth communicate grace to the heart.

XVII. *Of the one Oblation of Christ finished upon the Cross.*

The offering of Christ, once made, is that perfect redemption and propitiation for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore to expect salvation on the ground of our own works, or by suffering the pains our sins deserve, either in the present or future state, is derogatory to Christ's offering for us, and a dangerous deceit.

XVIII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or

exactly alike: for they have always been different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XIX. *Of the Resurrection of the Dead.*

There will be a general resurrection of the dead, both of the just and the unjust, at which time the souls and bodies of men will be re-united to receive together a just retribution for the deeds done in the body in this life.

XX. *Of the General Judgment.*

There will be a general judgment at the end of the world, when God will judge all men by Jesus Christ, and receive the righteous into his heavenly kingdom, where they shall be forever secure and happy; and adjudge the wicked to everlasting punishment suited to the demerit of their sins.

SECTION III.

The Nature, Design, and General Rules of our United Churches.

1. In the latter end of the year 1739,

eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

2. This was the rise of the WESLEYAN CHURCHES, first in Europe, then in America. Such a Church is no other than "a company of men having the form and seeking the power of godliness,—united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

3. That it may the more easily be discerned whether they are indeed working out their own salvation, each Church is divided into smaller companies, called class-

es, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the leader, whose duty it is to hold with them a weekly meeting, to inquire how their souls prosper, and to advise, reprove, comfort, and exhort, as occasion may require.

4. There is only one condition previously required of those who desire admission as probationers with these Churches, "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is furthermore expected of those who are admitted to our churches, that they should continue to evidence their desire of salvation.

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, or the manufacturing, buying, selling, or using, intoxicating liquors, unless for mechanical, chemical, or medicinal purposes; or, in any way intentionally and knowingly, aiding others so to do.

The buying or selling of men, women or children, with an intention to enslave them; or holding them as slaves; or claiming that it is right so to do.

The giving or taking things on usury, i. e. unlawful interest.

Fighting, quarrelling, brawling, brother going to law with brother; returning evil for evil; or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

Uncharitable or unprofitable conversation.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God; as,

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness or needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

5. It is expected of all who continue in these Churches, that they should continue to evidence their desire of salvation,

Secondly; By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

To their bodies, of the ability which God

giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless our hearts be free to it."

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business: and so much the more because the world will love its own, and them only.

By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and off-scouring of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

6. It is expected of all who desire to continue in these Churches, that they should continue to evidence their desire for salvation,

Thirdly; By attending upon all the ordinances of God: such are,

The public worship of God:

The ministry of the word, either read or expounded:

The Supper of the Lord :
Family and private prayer :
Searching the Scriptures, and
Fasting or abstinence.

7. These are the General Rules of our Churches : all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

SECTION IV.

On the Constitution, Reception, and Powers of Churches.

1. Any number of believers in Jesus Christ, united as a religious society on gospel principles, for the maintenance of christian fellowship and worship, constitute a Christian Church.

2. Any such society, conforming to our Book of Discipline and means of grace, on

application to the President of a Yearly Conference, or to any Elder or Preacher in charge, shall be recognised as a Wesleyan Methodist Church.

3. We recommend that Churches, when their number and circumstances require it, be divided into classes.

4. It is recommended that Churches hold monthly meetings for the transaction of business; but meetings may be called for that purpose at any time.

5. The Churches may admit persons to a probationary relation, and determine the privileges and duties that may in their judgment lead them to salvation by the remission of sins. They shall also have power to receive members on confession of faith who have been baptised, or on certificate, or other satisfactory evidence that they have been baptised members in good standing in any other Christian Church, provided that they are satisfied with the christian experience of the candidate; but no Church shall be compelled to receive members on certificate, from any source.

6. It shall be the duty of all our Churches to hear and try complaints, and to expel unworthy members, according to our Judiciary Rules.

7. When objections are urged against the reception of a member, it shall require a vote of three-fourths of those present to receive, but a majority shall be sufficient to expel.

SECTION V.

Judiciary Rules.

1 A Church, when it shall judge it expedient, may appoint a Judicial Committee, of not less than six persons, who shall remain in office one year, unless displaced by the Church. This committee shall be a standing court to hear all complaints, and to try all charges against any lay member of the Church; provided that the Church shall have power to refer any case to a special committee, when they shall judge that to be the best way to secure the ends of justice. Female committees may be appointed when it is requested by the accused party.

The Pastor shall be the chairman of the Judicial Committee; but when the pastor shall be the plaintiff, or when the Church shall have no pastor, it may appoint some other person to preside; and in case of its neglecting so to do, the committee shall appoint its own chairman.

2. For personal offences, sinful tempers or words, or neglect of duties, our Lord's directions, in Matt. xviii, 15—17, shall be followed; and in case the person aggrieved shall *report* the alledged offence, before these previous steps shall have been taken, he shall be deemed guilty of evil speaking, and without amendment, he shall be brought to trial on a charge for this offence.

3. In all cases of trial, a bill shall be made out, setting forth the charge, or charges, with the specifications in writing, and a copy of the same shall be served upon the accused by the pastor or complainant, allowing the accused a reasonable time to prepare for trial, which shall not be less than six days.

4. A complaint against any lay member of the Church shall be presented to the pastor; but if there be no pastor, or if he neglect to attend to the complaints, the charges shall be presented to the judicial committee, and if there be no standing judicial committee, the charges shall be presented to the Church at one of its meetings, and the Church may proceed to try the complaint, or refer it for trial to a special committee, which it may appoint for that purpose. And in all cases of conviction before a committee, an appeal shall be allowed to the Church, whose decision shall be final.

5. A complaint against an Elder* shall be presented to the nearest Elder in charge, who shall cite the accused to appear before a committee which he shall select, consisting of at least three Elders, and an equal number of laymen. Said committee, with the Elder calling the same for its chairman, shall constitute a court for the trial of the complaint, with power to acquit, censure, or suspend until the next session of the Yearly Conference, whose decision shall be

* For trial of unstationed Elders, see Sec. viii. p. 33

final. The Yearly Conference shall also have original jurisdiction, and may proceed to try any complaint against an Elder, provided that in their judgment sufficient notice shall have been given the accused, and sufficient time allowed him to prepare for trial, or they may refer the complaint to a committee which they may appoint as above, to be tried during their session, or after their adjournment, as they shall direct; or they may dismiss the complaint, to be presented and tried as first provided for in this rule.

6. A complaint against a licentiate—that is, a preacher who is not ordained—shall be presented and tried in all respects, as provided in the above rule for the trial of an Elder, with the exception that the committee may be composed of licentiates and laymen, and the appeal shall be to the next session of the Quarterly Conference, whose decision shall be final; and provided also that the Quarterly Conference shall have the same original jurisdiction for the trial of licentiates, as is there conferred on the Yearly Conferences for the trial of Elders.

7. Charges against an offending Church, shall be presented to the nearest Elder in charge, not pastor of the accused Church, and he shall call a committee, the same as in case of a complaint against an Elder, which committee shall meet at the place where the accused Church usually worships, or in its vicinity, and shall constitute

a court for the trial of the complaint, before whom the Church, by its representatives, shall appear. If the Committee judge the Church to be guilty of having violated any of the Elementary Principles, or General Rules, they shall so declare; and if the Church shall not give satisfaction by correcting the evil, the case shall be presented at the next session of the Yearly Conference, whose decision shall be final. If the Yearly Conference judge the Church guilty, they shall withdraw fellowship from the same, and no minister or licentiate of our Connection shall become their pastor, until they shall have repented and reformed.

8. In case of any dispute about the non-payment of debts, or the settlement of accounts, the proceedings shall be the same as in all other cases, with the exception that the verdict shall be a simple declaration of what is judged to be right between the parties. If either party shall refuse to comply with such decision, or shall enter into a suit at law against any member of the Church,—unless the case justify such a measure,—before these steps shall have been taken, such party shall be cut off from fellowship, on conviction of the fact before the proper court.

9. All trials shall be public when the accused party shall demand it; who shall also have the right of objecting to any member of the court, and the remaining members

shall allow or overrule the objection: they shall likewise be allowed the assistance of any minister or member of the Wesleyan Connection, as counsel, and the court may allow or exclude other counsel, at its discretion; of introducing witnesses, and of cross-examining those introduced by the plaintiff, and of making his defence without interruption.

10. The proceedings in all trials shall be taken down by a secretary, appointed by the court, who shall furnish a copy of the decision when demanded by either party; and on an appeal, the minutes of the court below shall be read in evidence, and any new proof touching the same facts shall be heard, but no new charges or allegations shall be introduced.

SECTION VI.

Of the General Conference.

1. The General Conference shall be composed of an equal number of Elders and laymen, to be elected by the several Yearly Conferences, and it shall require two-thirds of all the delegates who shall attend and be enrolled, to constitute a quorum.

2. Each Yearly Conference shall be entitled to send one Elder and one layman, for every five hundred Church members within its limits, provided that no Conference shall

be deprived of one ministerial and one lay delegate.

3. The delegates to the General Conference shall be elected during the session of each Yearly Conference, next preceding the General Conference, on joint ballot, by an electoral college, which shall be composed of all the members of the Yearly Conference, and one unstationed minister from each circuit or station where such minister may reside, who shall be elected by the unstationed ministers of said circuit or station, at the quarterly meeting next preceding the Yearly Conference, and one layman for each unstationed minister so provided for, to be elected as other lay delegates are. Provided, that where there is but one unstationed minister on a circuit or station, he shall be a member of the electoral college.

Each lay representative to the General Conference, shall be a member of the church at the time of his election. And all Elders, stationed or unstationed, shall be eligible to election to the General Conference as ministerial delegates.

4. The General Conference shall meet on the first Wednesday of October, in the year of our Lord 1844, in Cleveland, Ohio. and thereafter on the first Wednesday of October, quadrennially, at such place as it shall from time to time select, by a majority of votes.

5. Any Yearly Conference may propose a special General Conference at any time, to be held at the place selected for the next

regular General Conference; and so soon as the president of the Yearly Conference first making the proposition, shall be officially informed that it has been approved by two-thirds of the Yearly Conferences, he shall issue a call for the same, and it shall be held accordingly.

6. The General Conference shall elect its president and secretary by ballot.

7. The ministers and laymen shall deliberate in the General Conference as one body, but upon the final vote on any question, on a call of one-fourth of the members the house shall divide, and the ministers and laymen shall vote separately; and it shall require a majority of both branches to constitute a vote of the Conference.

7. The General Conference shall determine the number and boundaries of the Yearly Conferences

9. The General Conference shall have power to make rules for the whole Connection; provided that they shall not contravene the maintenance of an Itinerant Ministry, any of the Elementary Principles, the Articles of Religion, or the General Rules; nor shall they make any distinctions, in the rights and privileges of our ministers and members, on account of ancestry or color; nor shall they constitute any courts for the trial of members or ministers, except the particular Churches or Conferences to which they may belong.

Nevertheless, upon the concurrent recom-

mendation of two-thirds of the members of the several Yearly Conferences, who shall vote on the question, then the next General Conference shall have power to make such alterations as have been thus specifically recommended; and also, whenever such alteration or alterations shall have been first recommended by the General Conference, so soon as two-thirds of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

SECTION VII.

Of the Yearly Conferences.

1. The Yearly Conferences shall be composed of all the Elders on the stationed list, and of as many laymen from each pastoral charge, as there shall be Elders stationed on the charge and Elders recommended, and licentiates recommended for Elders orders, to be placed upon the stationed list; provided that no charge recognised by the Conference, shall be deprived of one lay delegate.

Unstationed ministers shall have a seat in the Yearly Conference, as honorary members, with a right to speak on all questions, but not to vote.

2. The lay delegates to the Yearly Con-

ferences shall be elected by ballot, by a majority of all the members of the Church or Churches constituting the pastoral charge, who shall attend and vote.

The election shall be held within three months of the Yearly Conference, and when the charge consists of more than one Church, it shall be held at the time and place of the fourth quarterly meeting.

3. The Conferences shall elect a President by ballot, who shall be an Elder.— They shall also elect a Secretary, who shall record the proceedings in a book, and the same, or a true copy thereof, shall be placed in the hands of the General Conference for examination.

The Conferences shall also appoint a committee of five, whose duty it shall be to appoint a president in case the office be vacated by death, resignation, or otherwise.

4. The Yearly Conferences shall have power to elect suitable persons to the office of Elders, who shall be recommended by the Quarterly Conference of which he is a member, after they shall, by examination, be satisfied that the candidate possesses such literary attainments, christian experience, and ministerial gifts, as qualify him for the office and work of an Elder. And they shall inquire into the ministerial character and usefulness of each member.

5. The Yearly Conferences shall have power to employ licentiates in the regular work, and when they are so employed, their names shall be entered upon the stationed

list. Provided, that no licentiate shall be so employed, without first being recommended by the Quarterly Conference of which he is a member.

6. The Yearly Conferences shall take charge of all the ministers and Churches within their bounds, and exercise a general supervision over the pastoral relations subsisting between them, in the following manner, and to the following extent.

(1.) All ministers and Churches shall be at liberty to contract the pastoral relation, at any time during the intervals of the Yearly Conferences, provided that no arrangement which received the sanction of a Conference at its previous session, shall be interrupted without the consent of the president.

(2.) All ministers; and licentiates who are laboring under the direction of the Conference, shall be at liberty to enter into engagements to serve any Church or Churches, for one year from the next session of the Conference; and it shall be the duty of all ministers, licentiates, and Churches, having entered into such engagements to report the same to the Conference, at its session.

(3.) The Conference shall not interfere with such engagements, except for justifiable cause, growing out of the fault of one or both of the parties.

(4.) When ministers and Churches make no such arrangement, it shall be the duty of

the Conference to appoint the ministers and licentiates not engaged, to the unoccupied Churches, for the ensuing year, so far as in their judgment such appointments can be judiciously made; provided that no such appointment shall be made contrary to the expressed wishes of the minister or licentiate to be appointed, and of the pastoral charge, or its representative, to which such appointment is to be made: And provided also, that no minister or licentiate shall be appointed to the same charge for more than three years successively. Nevertheless, the Yearly Conference shall have power to suspend this last provision.

(5.) Each Yearly Conference shall, at an early stage of its annual session, appoint a committee of three ministers and three laymen, to be called a committee on pastoral relations, of which the President of the Conference shall be chairman. To this committee shall be referred the whole subject of the arrangements entered into between ministers and Churches, and the appointments to be made; and they shall examine into the arrangements, and appoint the unemployed ministers to the vacant charges, and report the list entire to the Conference, according to their best judgment; and the Conference shall have power to adopt it as reported, or to amend it, provided that arrangements previously entered into shall not be disturbed, except for

justifiable cause as provided for above.

7. The Yearly Conferences shall have power to adopt such rules as they shall judge necessary to promote their own interests and prosperity, provided they shall not contravene any disciplinary regulation established by the General Conference.

8. In transacting the business of the Conferences, the ministers and laymen shall deliberate as one body; but on the final passage of any bill, rule, or regulation, at the call of one-fourth, the house shall divide, and the ministers and laymen shall vote separately; and it shall require a majority of both branches to constitute a vote of the Conference.

9. It shall be the duty of the Yearly Conferences to obtain answers to the following questions, so far as in their power, and the Secretary shall furnish the Book Agent with a copy of the same, that they may be published in the minutes.

1. Who of the Elders are on the stationed list?
2. Who have retired to the unstationed list?
3. What licentiates are on the stationed list?
4. Who are on the reserve list?
5. Who are the superannuated Elders?
6. Who have been deposed this year?
7. Who have withdrawn from the Conference this year?
8. Who have joined the Conference this year?
9. Who have died this year?

10. What has been contributed on the several circuits and stations for the support of preaching on the same, and for the support of missions?
 11. What numbers are in Connection?
 12. How many Sunday Schools, Superintendents, Teachers, and Scholars are there connected with the several circuits and stations?
 13. When and where shall our next Conference to be held?
 14. How is the work supplied this year?
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SECTION VIII.

Quarterly Conferences.

1. There shall be a Quarterly Conference on every pastoral charge, whether circuit or station, composed of all the elders, licentiates, exhorters, stewards, leaders, and trustees—provided the trustees are members of the Church, but not otherwise.

2. The Quarterly Conference shall hold four regular sessions each conference year, at such time and place as it shall determine; provided that special sessions may be called by the pastor, or by any three members, by giving due notice of the same.

3. The pastor shall be president of the Quarterly Conference, provided that the conference shall have power by vote to ap-

point some other member of the Conference to preside, whenever they shall judge it best.

4. The Conference shall appoint a secretary who shall keep a faithful record of its proceedings.

5. The Quarterly Conference shall have power to grant licenses to preach and exhort, provided that no person shall be licensed without first procuring a recommendation from the Church of which he is a member.

To those who profess to be moved by the Holy Ghost to preach, let the following questions be asked, viz: Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? And has God given them a good degree of utterance? Do they speak justly, readily, and clearly?

Have they fruit? Are any truly convinced of sin, and converted to God, by their labors?

As long as these three marks occur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

The Conference shall also have power to

recommend suitable licentiates to the Yearly Conference, to be employed under its direction; and also to recommend suitable persons for elder's orders.

The Conference shall have power to inquire into the character and usefulness of the unstationed elders, who shall have a right of appeal. And it shall also inquire into the character and usefulness of the licentiates and exhorters, to admonish them, and to take away their licenses, or to renew them each year, when they judge their gifts and usefulness justify a renewal; provided that the taking away of a license shall not be deemed to work a forfeiture of membership in the Church, without a charge and conviction of crime according to our judiciary rules.

SECTION IX.

Officers of the Connection, Mode of appointing them, and their Duty.

1. An Elder is a preacher of the Gospel, fully invested with all the functions of the christian ministry.

An Elder is constituted by the election of a majority of a Yearly Conference, and by the laying on of the hands of some of the Elders and prayer, some Elder being appointed by the Conference to lead the service. It is the duty of an Elder to preach the Gospel, to administer Baptism the Lord's Supper, to perform all parts Worship, and to solemnize the

An Elder may remove his membership from one Yearly Conference to another, by a letter from the President of his Conference, certifying his good standing at the time,—provided, such certificate shall be presented to the Conference to which he removes, at its first session after his removal within its bounds.

2. A Preacher is one who is under a license granted by a Quarterly Conference, commonly called a Licentiate. It is the duty of preachers to preach the gospel.

Any preacher may be employed under the direction of the Yearly Conference, in regular pastoral labors, when recommended by a Quarterly Meeting Conference.

3. The President of a Yearly Conference is elected by ballot, by a majority of votes from among the Elders, holds his office one year, and the same person is eligible only three years successively.

It is his duty to preside in the Conference as moderator; decide all questions of law and order, subject to an appeal to the Conference; preside in the committee on pastoral relations, employ and change preachers with the consent of the churches and preachers, and also receive ministers from other denominations during the intervals of Conference, subject to the action of the ensuing Yearly Conference. The President shall be amenable to the Yearly Conference for his official conduct.

4. An Evangelist is an Elder devoted to traveling and preaching the gospel, without any specific pastoral charge. The Yearly Conferences may appoint Evangelists to travel through their respective bounds, or such portions of them as they shall designate as their field of labor.

5. A Pastor is an Elder or a Licentiate, who has charge of a particular Church, or a number of Churches connected as one pastoral charge.

Pastors should be Elders; but licentiates may, in cases of necessity, sustain the relation, and perform the work, except the administration of the sacraments and the solemnization of matrimony. It is desired that licentiates should be employed as assistants under the charge of an Elder.—When two or more Elders sustain the pastoral relation to the same charge as co-laborers, one shall be designated as the principal, who shall be responsible for the following, which are made the special duties of all pastors:

To meet the stewards and leaders as often as necessary.

To hold love-feasts.

To hold quarterly meetings.

To take an exact account of the members in the Church on his station or circuit, and the number of licentiates, and deliver in such account to the Yearly Conference, that their number may be printed in the

Minutes.

To see that public collections be made quarterly, if need be.

To encourage the support of Missions and Sunday Schools, by forming societies and making collections for these objects, in such way and manner as the Yearly Conference to which he belongs, shall from time to time direct.

To report the amount raised on his charge for the support of the gospel, and for the support of missions, to the Yearly Conference.

To take a regular catalogue of the members in towns and cities, as they live in the streets.

To leave his successor a particular account of the station, including an account of the subscribers for our periodicals.

To enforce vigorously, but calmly, all the rules of the Connection.

To inform all from time to time, that none are to remove from one Church to another, without a note of recommendation from the Church, signed by the preacher, in these words:—"A. B., the bearer, is an acceptable member of the Wesleyan Methodist Church in C.;" and to inform them that without such a certificate, they will not be received into the Church in other places. Provided that where it is impracticable to convene the Church, a letter given by the pastor shall be valid.

To recommend that a fast be held in every Church in his station or circuit, on the Friday preceding every quarterly meeting.

The following are the directions given to all Elders and preachers, who are engaged in the regular work, under the direction of the Yearly Conferences.

(1.) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

(2.) Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting and foolish talking.

(3.) Believe evil of no one without good evidence: unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

(4.) Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

(5.) Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

(6.) Avoid all affectation. A preacher of the gospel is the servant of all.

(7.) Be ashamed of nothing but sin.

(8.) Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience' sake.

(9.) You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that want you, but to those who want you most.

Observe! it is not your business only to preach so many times, and to take care of this or that church, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember!—a Wesleyan preacher is to mind every point, great and small, in the Discipline! Therefore you will need to exercise all the grace and sense you have.

6. An Exhorter is a person licensed by the Quarterly Conference to hold prayer-meetings, and to exhort the people wherever he can get hearers.

7. *Stewards.* Each pastoral charge shall appoint not less than three, nor more than eleven Stewards, to be elected by the churches. Provided, that where a number of churches constitute a pastoral charge, the Quarterly Conference shall determine how many each church shall have; so that no church shall be deprived of one Steward.

The Stewards shall be a standing committee of ways and means, and shall act as a committee to agree with the pastor on the

necessary amount for his support, and shall report the same to the Church or Conference, by which they are appointed, for their sanction; they shall adopt all necessary measures to raise funds for the support of the gospel among them, and shall take charge of all such funds, and of all funds raised for the relief of the poor, and shall disburse the same under the direction of the Church or Conference; and shall make a quarterly report of their doings, and of the financial condition of the charge.

They shall make all necessary provision for the administration of the Lord's Supper, and for Love-feasts.

One of their number shall be designated as clerk, who shall keep a faithful record of their doings, which shall be entered in a book provided for that purpose.

8. Class-leaders shall be appointed by the classes, by a majority of votes, and may be changed as often as the class shall judge necessary.

It shall be the duty of each class-leader to meet his class once in a week, in order—to instruct the members in the principles and duties of Christianity; to comfort them in afflictions; to advise them in cases of difficulty, and to exhort them to diligence and perseverance in doing and suffering the whole will of God; to receive what they are willing to give towards the support of the preachers, Church, and poor.

Each leader may receive proper persons into his class, with the consent of the class, and shall have the names of all the members of his class entered in a book or paper, kept by him for the purpose, in which he shall note weekly the presence or absence of each member, and give each one credit on the book or paper, for the amount contributed.

It shall be the duty of each leader to attend the meeting of the leaders and stewards, and to represent the state of his class, to pay over to the stewards what he has received ; and to inform the preacher of any that are sick, or need a pastoral visit.

It shall be the duty of each leader to visit the sick, and those members who frequently absent themselves from this means of grace ; and to promote the spiritual, temporal, and eternal interests of those committed to his care.

Class-leaders should occasionally meet each others' classes, and also vary the exercises in those meetings, for the purpose of making them interesting, lively and spiritual.

It is recommended, whenever practicable, that no class exceed thirty in number, and that no class-meeting continue longer than one hour.

It is expected that each member of the Church will be punctual in attending class weekly.

SECTION X.

Of the reception of ministers from other denominations.

Ministers of other evangelical churches, who may desire to unite with us, may be received according to our usages, by giving satisfaction to a yearly conference of their agreement with us in doctrine, discipline, government and usages; provided the conference is also satisfied with their gifts, grace, and usefulness. Whenever any such minister is received, he shall be furnished with a certificate, signed by the president, in the following words, namely:

“This is to certify, that _____ has been admitted by _____ conference, as a minister of the Wesleyan Connection of America, he having been ordained according to the usages of the Church of which he has been a member and minister.

“Given under my hand and seal, at _____, this _____ day of _____, in the year of our Lord _____.”

Preachers coming from other denominations in deacons' orders, shall have a right to exercise the functions of that office, as understood by the Church from which they are received, until a convenient opportunity shall occur to be elected and ordained elders.

provided it shall not extend beyond the third yearly conference.

Preachers of other denominations who are not in orders, may be received as licentiates, provided they give satisfaction to a quarterly or an annual conference, that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government and usages of our Church.

SECTION XI.

The Form and Manner of Ordaining Elders.

[When the day appointed is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders.]

Then their names being read aloud the president shall say unto the people.

Brethren, these are they whom we purpose, God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show that the crime or impediment is.

Then shall be said the Collect, Epistle, and Gospel, as followeth :—

The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed elders in thy church ; mercifully behold these thy servants now called to this office, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

The Epistle. Eph. iv. 7—13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascendeth up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel, part of the tenth chapter of St. John.

St. John x. 1—16.

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the

sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth them. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, : and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

And that done, the president shall say unto them as hereafter followeth :

You have heard, brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy lessons taken out of the gospel, and the writings of the apostles, of what dignity, and of how great importance this office is whereunto ye are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how weighty an office, ye are called: that is to say, to be messengers, watchmen and stewards of the Lord; to teach and to premonish; to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever.

Have always, therefore, printed in your remembrance, how great a treasure is committed to your charge ; for they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his spouse and his body. And if it shall happen the same church, or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for viciousness in life.

Forasmuch then, as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity, as also to beware that neither you yourselves offend. Howbeit, ye cannot have a mind and will thereto of yourselves ;

for that will and ability is given of God alone: therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours,

and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the office and work of elders ?

Ans. I think so.

The president. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture ?

Ans. I am so persuaded, and have so determined by God's grace.

The president. Will you, then, give your faithful diligence always so to minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded ?

Ans. I will do so by the help of the Lord.

The president. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

The president. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavor to do so, the Lord being my helper.

The president. Will you be diligent to frame and fashion yourselves and your families according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I shall apply myself thereto, the Lord being my helper.

The president. Will you maintain, and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will do so, the Lord being my helper.

Let us pray.

Almighty God and heavenly Father, who

of thine infinite love and goodness toward us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers, and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee our most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. Amen.

When this prayer is done, the president, or officiating elder, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of elders; the receivers humbly kneeling upon their knees, and the president saying,

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost.

Then the president shall say,

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord.

Assist us, O Lord, in all our doings, with thy most gracious favor, and farther us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy

mercy, obtain everlasting life, through Jesus Christ our Lord.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you and remain with you always. Amen.

SECTION XII.

Baptism of Infants.

Let every adult person, and the parents of every child to be baptised, have the choice either of immersion, sprinkling or pouring.

The parents or parent of the child presented for baptism shall be asked the following questions.

Ques. Hast thou renounced the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou dost not follow or art not led by them?

Ans. I have renounced them all; and by God's help will endeavor not to follow or be led by them.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only begotten Son our Lord; that he took man nature in

the womb of the Virgin Mary, and was born of her; that he suffered under Pontius Pilate, was crucified, dead and buried; that he rose again on the third day; that he ascended into heaven and sitteth at the right hand of God, the Father Almighty, and that he shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the communion of saints, the remission of sins, the regeneration of our fallen nature, the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou have this child baptised into this faith; and be made an infant member of Christ's holy church?

Ans. This is my desire.

Ques. Wilt thou then diligently teach it God's holy word, and cause it to walk in obedience to his holy will and commandments until it come to years to assume in its own person the faith, vows and obligations of baptism?

Ans. I will endeavor so to do, the Lord being my helper.

The Ministration of Baptism to such as are of riper years.

The minister shall demand of each of the persons to be baptised, severally,

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same,

and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried: that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the remission of sins; the resurrection of the body and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptised in this faith?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the minister sprinkle or pour water upon him, (or, if he desire it, shall immerse him in water,) saying,

N. I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's prayer.

Our Father, who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth, as it is in heaven : give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us : and lead us not into temptation ; but deliver us from evil.—Amen.

[Then let the minister conclude with an appropriate prayer.]

SECTION XIII.

The Order for the Administration of the Lord's Supper.

We recommend to our preachers to observe the following directions, in the administration of the Lord's Supper.

1. Let the elder read the following, or some other appropriate passages of Scripture ; during which time a collection shall be taken up for the poor :—

“ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”—*Matt.* v. 16.

“ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt,

and where thieves do not break through nor steal."—*Matt.* vi. 19, 20.

"Whatsoever ye should that men should do unto you, do ye even so to them, for this is the law and the prophets."—*Matt.* vii. 12.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven."—*Matt.* vii. 21.

"Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man, by false accusation, I restore him fourfold."—*Luke* xix. 8.

"He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his own heart, so let him give: not grudgingly or of necessity; for God loveth a cheerful giver."—*2 Cor.* ix. 6, 7.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—*Gal.* vi. 10.

"Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out."—*1 Tim.* vi. 6, 7.

"Charge them that are rich in this world, that they do good, that they be rich in good works, laying up in store for them-

selves a good foundation against the time to come, that they may lay hold on eternal life."—1 *Tim.* vi. 17, 18, 19.

"God is not unrighteous, to forget your works and labor of love; which ye have showed toward his name, in that ye have ministered unto the saints, and do minister."—*Heb.* vi. 10.

"To do good, and to communicate, forget not; for with such sacrifices God is well pleased."—*Heb.* xiii. 16.

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 *John* iii. 17.

"He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will he pay him again."—*Prov.* xix. 17.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—*Psaln* xli. 1.

2. Let an appropriate hymn be sung.

3. After which the elder shall say,

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God.

4. Then shall a general prayer be offered

by the minister, in the name of all those who are minded to receive the holy sacrament, both he and all the people kneeling humbly upon their knees. The minister shall then proceed to distribute the elements, using the following words:

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take ~~and~~ eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the minister that delivereth the cup shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

Then shall the elder say the Lord's prayer :

Our Father who art in heaven, hallowed be thy name ; thy kingdom come : thy will be done on earth as it is in heaven : give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us : and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

[Unfermented wine only should be used at the sacrament.]

SECTION XIV.

The Order of the Burial of the Dead.

[N. B. The following or some other solemn service may be used.]

The minister, going before the corpse, shall say,

I am the resurrection and the life, saith the Lord; he that believeth in me though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die: John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself; and mine eyes shall behold and not another: Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord: 1 Tim. vi. 7; Job i. 21.

At the grave, when the corpse is laid in the earth, the minister shall say,

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower, he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death ; of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not unto the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts : shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then may be said,

I heard a voice from heaven, saying unto me, Write ; from henceforth blessed are the dead who die in the Lord : even so saith the Spirit ; for they rest from their labors.

[Then shall the minister offer an appropriate prayer.]

SECTION XV.

Of Public Worship.

To establish uniformity among the churches, in public worship on the Lord's day it is recommended that the following order be observed :

Let the morning and afternoon service,

consist of,

1. Singing,
2. Prayer,
3. Reading the Scriptures,
4. Singing,
5. Preaching,
6. Singing,
7. Prayer,
8. Benediction.

Let the evening service be the same, only omitting the reading of the Scriptures; or let there be a prayer meeting. Parts of this order may be omitted as particular times and circumstances may require.

We recommend the Churches to dispense with instrumental music.

SECTION XVI.

*On the Matter and Manner of Preaching,
and of other public Exercises.*

Ques. 1. What is the best general method of preaching?

Ans. 1. To convince: 2. To offer Christ: 3. To invite: 4. To build up: And to do this in some measure in every sermon.

Ques. 2. What is the most effectual way of preaching Christ?

Ans. The most effectual way of preaching Christ is, to preach him in all his offices: and to declare his law, as well as his gospel both to believers and unbelievers. Let us

strongly and closely insist upon inward and outward holiness in all its branches.

Ques. 3. Are there any smaller advices which might be of use to us ?

Ans. Yes. 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but to keep to your text, and make out what you take in hand. 7. Take care of anything awkward or affected, either in your gesture, phrase, or pronounciation. 8. Do not usually pray above five or six minutes without intermission. Frequently read and enlarge upon a portion of Scripture ; and let young preachers often exhort without taking a text.

SECTION XVII.

Of the duty of Preachers to God, themselves, and one another.

Ques. 1. How shall a preacher be qualified for his charge ?

Ans. By walking closely with God, and having his work greatly at heart : and by understanding and loving discipline, ours in particular.

Ques. 2. Do we sufficiently watch over each other ?

Ans. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? Do you punctually observe the morning and evening hours of retirement? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

I. The instituted are,

1. Prayer: private, family, and public. Do you ask every where, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

2. Searching the Scriptures, by

(1.) Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practising what you learn there;

(2.) Meditating: At set times? By rule?

(3.) Hearing: Every opportunity? With prayer, before, at, after? Have you a Bible always about you?

3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

4. Fasting: Do you use as much abstinence and fasting as your health, strength and labor will permit?

5. Christian Conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determinate end in view? And to pray before and after it?

II. Prudential means:—

1. Do you steadily watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? Instance in food: (1) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (2) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? Do you use tobacco in any form? Do you discourage the use of it in others? (3) Do you use only that kind and that degree of drink, which is the best both for your body and soul? (4) Do you choose and use water for your common drink? Do you use tea or coffee?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however greivous to nature, as a gift of God, and labor to profit thereby?

4. Do you endeavor to set God always before you? To see his eye continually fixed upon you? Never can you use these means

but a blessing will ensue. And the more you use them, the more you will grow in grace.

SECTION XVIII.

Of visiting from house to house, guarding against those things that are so common to Professors, and enforcing Practical Religion.

Ques. 1. How can we farther assist those under our care ?

Ans. By instructing them at their own houses. What unspeakable need is there of this ? 1. Personal religion, either towards God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us ! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature ! How much love of the world ! desire of pleasure, of ease, of getting money ! How little brotherly love !

2. Family religion is wanted in many branches. And what avails public preaching alone, though we could preach like angels ! We must, yea, every preacher must instruct the people from house to house.

Our religion is not sufficiently deep, universal, uniform : but superficial, partial, uneven. It will be so till we spend half as

much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. Speaking of this visiting from house to house, he says, "We shall find many hindrances, both in ourselves and the people."

1. In ourselves there is much dullness and laziness, so there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love: we let them go quietly to hell, lest we should offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hindrance is weakness of faith. Our whole motion is weak because the spring of it is weak.

5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers: to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love and meekness!

But undoubtedly this private application is implied in those solemn words of the apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word: be instant in season, out of season, reprove, rebuke, exhort, with all long suffering."

O, brethren, if we could but set this work on foot in all our churches, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop and every house busied in speaking of the word and works of God, surely God would dwell in our habitation, and make us his delight.

And this is absolutely necessary to the welfare of souls. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael. O, for God's sake, and the sake of poor souls, bestir yourselves and spare no pains that may conduce to their salvation!

What cause have we to bleed before the Lord, that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might they have been before now! And why might we not have done it sooner? There were many hindrances: and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

But it is objected, I. "This will take up so much time, we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls

is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep no more than you need; "and never be idle or triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. O, let us herein follow the example of St. Paul! 1. For our general business, Serving the Lord with all humility of mind: 2. Our special work, Take heed to yourselves, and to all the flock: 3. Our doctrine, Repentance toward God, and faith toward our Lord Jesus Christ: 4. The place, I have taught you publicly, and from house to house: 5. The object and manner of teaching, I ceased not to warn every one, night and day, with tears: 6. His innocence and self-denial herein, I have coveted no man's silver or gold: 7. His patience, Neither count I my life dear unto myself. And among all other motives, let these be ever before our eyes: 1. The Church of God, which he hath purchased with his own blood: 2. Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things.

Write this upon your hearts, and it will

do you more good than twenty years' study. Then you will have no time to spare : you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost his savor. For to such, this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

The sum is, Go into every house in course, urging upon every impenitent sinner the duty of immediate repentance, and teaching every one therein, young and old, to be Christians inwardly and outwardly ; make every particular plain to their understandings ; fix it in their minds ; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge, is requisite for this ! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week ? Each try himself : no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification

SECTION XIX.

Dress and Furniture.

Ques. 1. Should we insist on the rules concerning dress.

Ans. By all means. This is no time to give encouragement to superfluity of apparel. Therefore let none be received into the Church, until they have left off the wearing of gold and superfluous ornaments. In order to this,

1. Let every one who has charge of a circuit or station, read Mr Wesley's sermon on *dress*, at least once a year, in every Church.

2. In visiting the classes, be very mild, but very strict.

3. Allow of no exempt case,—better one suffer than many.

Ques. 2. Should we insist on cheap as well as plain dress?

Ans. Certainly; we should not on any account spend what the Lord has put into our hands as stewards to be used for his glory in expensive apparel, when thousands are suffering for food and raiment, and millions perishing for the word of life. Let the dress of every member of the Wesleyan Methodist Connection be both plain and cheap. Let the strictest economy be used in these respects.

And we would not only enjoin on all who fear God plain dress, but we would recommend to our preachers and people, according to Mr. Wesley's views expressed in his sermon on the inefficiency of Christianity, published but a few years before his death, and containing his matured judge-

ment, distinguishing plainness—*Plainness* which will publicly commit them to the maintenance of their Christian profession wherever they may be.

Ques. 3. Should our furniture, as well as dress, be plain and cheap?

Ans. By all means. Let the strictest economy be observed in both. Let no expensive furniture or high-priced carriages be used by Wesleyan Methodists, while there is a single individual for whom Christ died, hungry or naked, or without the word of life. And let the same principle of saving all we can, that we may have to give to those who need, govern us in renting or building houses to live in.

We disapprove of Christians changing their apparel in mourning for the dead.

SECTION XX.

On Peace.

We believe the gospel of Christ to be every way opposed to the practice of war, in all its forms; and those customs which tend to foster and perpetuate the war spirit, to be inconsistent with the benevolent designs of the Christian religion.

* SECTION XXI.

Secret Oath-bound Societies.

Ques. Have we any directions to give

* NOTE.—This Section the General Conference ordains as law.

concerning oath-bound societies?

Ans. We will on no account tolerate our ministers and members in joining secret oath-bound societies; or holding fellowship with them, as, in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God and Christianity to hold such connection.

SECTION XXII.

Of the necessity of union among ourselves.

Let us be deeply sensible (from what we have known) of the evil of a division, in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

In order to a closer union with each other, let us be deeply convinced of the absolute necessity of it.

Pray earnestly for, and speak freely to each other.

When we meet, let us never part without prayer.

Take great care not to despise each other's gifts.

Never speak lightly of each other.

Let us defend each other's character in every thing, so far as is consistent with truth.

Labor in honor, each to prefer the other before himself.

SECTION XXIII.

Of Marriage.

Ques. Do we observe any evil which has prevailed in our church with respect to marriage ?

Ans. Many Christians have married with unawakened persons. This has produced bad effects ; they have been either hindered for life, or have turned back to perdition.

We do not prohibit our people from marrying persons who are not of our church, provided such persons have the form, and are seeking the power of godliness ; but we are determined to discourage their marrying persons who do not come up to this description.

SECTION XXIV.

Of the Book Concern.

1. There shall be a Book Concern in the city of Syracuse, which shall be managed by a General Agent, and a Book Committee, consisting of twelve members, six of whom shall be ministers; the other six shall be laymen. This Committee shall be appointed by the General Conference.

2. There shall be published in connection with the Book Concern, one religious newspaper, to be called *The Wesleyan*, and a Sabbath School paper, to be called *The Juvenile Instructor*, under the supervision of an editor to be appointed by the General Conference. And the Agent and Editor shall be at liberty to publish, with the consent of the Book Committee, a monthly Magazine, when in his judgment it can be sustained.

3. The Agent and Editor shall be a member of the Book Committee.

4. The Book Committee shall determine the salary of the Agent and Editor. They shall determine also what books shall be published, and the price of the same. They shall have power to fill all vacancies that may occur in their board during the interval of the General Conference. And they may remove the Agent and Editor, if they judge the interest of the cause requires such removal, and may fill his place until

the next session of the General Conference. This Committee shall make an annual exhibition of the state of the Book Concern to the Yearly Conferences, and shall also present a full report to the General Conference.

5. Five members of the Committee shall constitute a quorum for the transaction of business, except in the removal of the Agent and Editor; when it shall require a vote of the majority of all the members of the board.

6. The Agent and Editor shall be a member of the Syracuse Conference by virtue of his appointment.

7. The Book Committee shall be an advisory council of the Editor, and shall have a right to decide when requested by him or when they judge the interests of the paper require it, what shall be published in *The Wesleyan*.

8. Meetings of the Book Committee may be called at any time by the Agent, or by any three members of the Board; and the Secretary shall notify the resident members, unless notice be given in the *Wesleyan*.

9. There shall be a branch Book Concern at Mansfield, O., under the control of a Book Committee of nine, to be appointed by the General Conference, five of whom shall be ministers, including the Agent of the Branch, and four laymen, whose duties

shall be similar to the Book Committee of the Parent Concern.

10. There shall be one Agent for the Branch Concern, appointed by the General Conference, who shall be a member of the Zanesville Conference by virtue of his appointment.

11. The Branch shall receive books of the Parent Concern at cost; and the Parent Concern shall receive books published at the Branch on the same terms.

12. All profits arising from business done at the Branch Concern, after paying Agent's salary and incidental expenses, shall be paid over to the Parent Concern towards the liquidation of its debts. And the expenses of the Branch Concern shall never transcend the amount of profits; nor shall the Parent Concern be responsible for any of the debts of the Branch.

13. To preachers and wholesale purchasers 25 per cent. discount shall be allowed on all Wesleyan publications, whether ordered from the Parental Concern, or Branch, on a credit of six months; after which interest shall be charged; and 35 per cent. discount shall be made when the cash is paid in advance. And when \$50 worth or more at the wholesale price shall be ordered at one time, with the cash in advance, the books shall be sent to any part of the country at the expense of the Concern. And all books shall be sent at the risk of the Concern.

14. It shall be the duty of Wesleyan Ministers and preachers to extend the circulation of our books and periodicals. They shall receive the following premiums on all monies collected and paid into the Parent Concern, or at the Branch, viz., 25 per cent. on all new subscribers to our periodicals, except when they are sent in packages at a reduced price; 10 per cent. on all subscriptions renewed; and 12 1-2 per cent. on all present dues on the paper hereafter collected.

15. All the property of the Parent Concern and the Branch, shall be held in trust for the Wesleyan Methodist Connection of America, by the Book Committees respectively. And it shall be the duty of the Committee of the Parent Concern to procure an act of incorporation as soon as practicable.

SECTION XXV.

Boundaries of the Yearly Conferences.

1. The New York Conference comprises so much of the State of New York as is not included in the Champlain, Syracuse, and Rochester Conferences; and New Jersey, Eastern Pennsylvania; and New Haven and Westbrook, and all west of those places in Connecticut.

2. The New England Conference comprises the New England States, except that portion of Vermont west of the Green Mountains, and all that portion of the State of Connecticut not included in the New York Conference.

3. The Champlain Conference comprises all that part of Vermont lying west of the Green Mountains, and includes in the State of New York, Clinton, Franklin, St. Lawrence, Essex, Warren, Washington, and Saratoga Counties; and so much of Renssalaer county as lies north of a line running from the south-west corner of the State of Vermont to the city of Troy, including Troy.

4. The Syracuse Conference shall be bounded as follows;

Beginning at the North East corner of Jefferson county, N. Y., following the water to the Big Sodus Bay, thence south to Cayuga Lake, thence through said Lake in a southerly direction to the State Line;

thence East on the State Line, to the County Line of Delaware Co., thence to the place of beginning.

5. The Rochester Conference comprises all that part of the State of New York lying west of the Syracuse Conference, and including West Bradford, Elkland, State Road and Sugar Grove, lying in the State of Pennsylvania.

6. The Alleghany Conference comprises all of Western Pennsylvania, except what is included in the Rochester Conference, and is bounded on the north-west by a line commencing at Steubenville, on the Ohio river, and running west, following the stage road to Massillon, by the way of Canton; thence up the Canal to the Lake, including also Western Virginia.

7. The Zanesville Conference is bounded on the east by the Alleghany Conference, and comprises that part of Ohio, east of the Sciota river, to the mouth of the Little Sciota, and a line running from thence to Upper Sandusky, and along the Sandusky river to Sandusky Bay, and also includes the southern portion of Virginia and the State of North Carolina.

8. The Miami Conference comprises that part of Ohio not included in the Alleghany and Zanesville Conference.

9. The Indiana Conference comprises the State of Indiana.

10. The Michigan Conference comprises the State of Michigan.

11. The Illinois Conference comprises the State of Illinois, except the counties of Joe Davies and Stephenson, in Illinois, including also the State of Iowa. Provided, that the Illinois Conference is authorized to divide whenever it shall deem it necessary so to do. Making the State lines of the States of Illinois and Iowa the boundary line between the two Conferences. The State of Iowa to be a new Conference.

12. The Wisconsin Conference comprises the State of Wisconsin, and the counties of Joe Davies and Stephenson, in Illinois. Provided nevertheless, that the churches bordering on the lines of any of the above named Conferences shall have the choice to which circuit and Conference they wish to belong.

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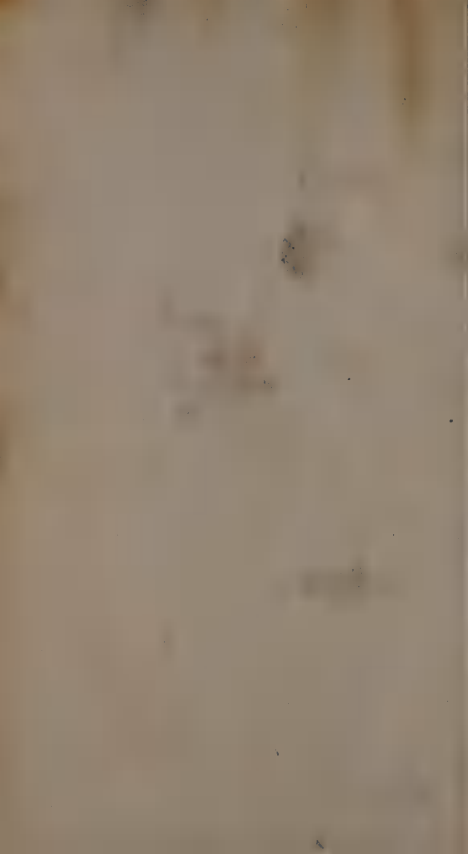
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